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Reveries.

STEPHEN F. RIORDAN.

If I were a sunbeam and you a rose
In the first fair flush of dawn,
Would you bare your heart thro' its petaled close,
While my comrades were looking on?

If I were a moonbeam and you a wave
On the crest of the open sea,
Would you scorn the kiss of ev'ry one—save
That which was offered by me?

Or were I a bird in a forest pine
And you a brook flowing along,
Would you still your murmur to listen to mine,
Nor give heed to my brother's song?

The Church and Our Government in the Philippines.

THE HON. WILLIAM H. TAFT, U. S. SECRETARY OF WAR.

(CONCLUSION.)



WE were honored by a second audience with Leo XIII. on our departure. We had received at his hands great courtesy, had been invited to attend his consistory held while we were in Rome, and had much enjoyed that interesting occasion. He talked to us on the subject of the Philippines for some twenty or thirty minutes, and assured us again of his intense interest in the friendly solution of the questions arising there, and of his determination that they should all be solved to the satisfaction of the American government. He intimated that while we had not possibly been as successful as we hoped, we would find that through his Apostolic Delegate, whom he would send, the whole matter

would be worked out to our satisfaction.

I count it one of the opportunities of my life to have had the honor of a personal interview with so great an historical figure. Fragile in body almost to the point of transparency, with beautiful eyes, and a continuing smile full of benignity and charity, he seemed a being whose life could be blown out like a candle flame; and yet there was no apparent failing of intellectual vigor or keenness, and there were all the charm of manner and courtesy of the high-bred Italian.

After the conclusion of the negotiations at Rome, I proceeded to the Philippine Islands to resume the duties of Governor. Within four or five months I was followed by the Apostolic Delegate, Monsignor Jean Baptiste Guidi, titular Archbishop of Stauropoli. From that time until I left the islands in December, 1903, I was constantly in conference with Monsignor Guidi. Nothing could have proven more conclusively the sincerity of the Pope's desire to establish friendly relations with the American government in the Philippines and to bring about a solution satisfactory to both sides, than his selection of Monsignor Guidi as Apostolic Delegate. He was a man of the widest political and diplomatic experience; he was a Roman, but had lived in Germany for fourteen years; had been the Secretary of the Papal Nuncio at Berlin; had been himself the Papal Nuncio in Brazil and in Ecuador and the United States of Colombia, and had visited America, where a brother, Father Guidi, had lived for twenty years as a Jesuit priest among the Indians in the Rocky Mountains. He was a profound student of comparative philology, spoke a dozen languages, was a man of affairs, and dealt in the largest and most liberal way with questions presented to him.

When we began the negotiations for fixing the price of the friars' lands, the task seemed a hopeless one. Monsignor Guidi labored under the great disadvantage that, while he was anxious to bring about a sale, he could not control the owners of the lands. The transfer to promoting corporations had apparently put the decision, as to the price in the hands of promoters,—persons not so much interested in a solution of the problem as in the mere question of the amount of money which should be secured. For more than a year and a half, the negotiations were continued; evidence was taken as to the value of the lands, and finally by great good fortune we were able to reach an agreement, and signed contracts for the purchase and sale of the lands the day before I set sail from Manila to return to Washington—on the 24th of December, 1903.

The first offers on the part of the owners aggregated \$12,500,000: our first offer was \$6,000,000. Their second offer was \$10,500,000: we raised our offer \$1,500,000; and this price of \$7,500,000 was agreed to as a basis, on condition that there should be left out of the sale one hacienda already sold to a railroad company, compensation for which in the price would reduce it to \$7,200,000. A deficiency in area has now reduced the price to about \$7,000,000. The evidence taken as to their value is printed as an appendix to the report of the Governor for 1903. The question of the value of agricultural lands like these is, of course, a mere matter of opinion which can not be settled with certainty. My own view is that the price paid for the lands under present conditions is a good one and certainly fair to the vendors; but that if prosperity returns to the islands, and if the development follow, which we have a reasonable ground for supposing will follow, the government will be able to recoup itself by the price at which it can sell the lands to the tenants, and thus discharge the debt which it has now contracted in order to pay the purchase price of the lands. The contract of purchase provided for a resurvey of the lands, or rather a joint survey, and also that a good merchantable title should be furnished.

With three of the four promoting com-

panies we have reached a satisfactory conclusion, and the money will be paid within a few days. With the fourth—the company representing the Dominican lands—there has been considerable dispute over the contract price and the title. We have the money ready to pay in a New York bank, but there is such a deficiency in the area that it must be compensated for under the contract by an abatement of the price. I am glad to say that the last dispatch I had from Governor Wright indicates that the Spanish gentleman representing the promoting company, after threatening to break off negotiation, has concluded to be reasonable, and that a settlement with the fourth company is near at hand.

There is, we understand, some question as to the division of the money between the Religious Orders and the Church. The Vatican has intimated that a very considerable part of the money paid ought to be retained in the Philippines for the purpose of maintaining the Church; and of course all who are interested in the islands must be interested in having as large a fund as possible to assist in the restoration of the Church of the majority to a prosperous condition. It would seem that the Church might very well say to the friars that much of the money which they had accumulated was earned through their administration of church matters as parish priests, and that that money at least ought to be retained for general church purposes in the islands. However, this is a matter with which we, as representatives of the civil government, have nothing to do, though in its solution we properly have a general interest, growing out of our interest in everything which concerns the welfare of the people of the islands; and the prosperity of all Christian churches among them certainly tends to their betterment.

Nothing has been done toward a solution of the trust questions, because there was not time for Archbishop Guidi and me to reach those less pressing matters. The amount to be paid by the government of the United States for the occupation of the churches and conventos is in the process of being ascertained. Evidence has been taken on both sides, and I have no doubt that with the coming of the new Delegate a

proper sum can speedily be reached. This leads me to express my deep regret that Monsignor Guidi, the Apostolic Delegate, died from heart disease last June in Manila. I regretted this both personally and officially, because we were very warm friends. He had become so familiar with all the questions, and had approached them with so statesmanlike and liberal a spirit that I am convinced that with his assistance all the questions awaiting solution would have been speedily settled. I have not the pleasure or the honor of the acquaintance of the new Apostolic Delegate, but I am assured that he is a worthy successor of Monsignor Guidi. If so, we may look forward to an early conclusion of all the differences that now exist.

I ought to say that though the Vatican declined as a term of the contract to withdraw the Spanish friars from the Philippines, they have been very largely reduced in number,—indeed, in a much shorter time than that in which we asked the Vatican to stipulate they should be. There were over 1000 friars in the Philippines in 1898: by the first of January, 1904, they had been reduced to 246; and 83 of these were Dominicans who have renounced the right to go into the parishes and have devoted themselves to education. Fifty of the remainder are infirm and unable to do any work, or indeed to leave the islands on account of the danger of the change of climate; so that there are only a few more than 100 available to be sent back to the parishes, and of these many are so engaged in educational work as to make it impracticable for them to act as parish priests. The consequence is that, as there are more than 900 parishes, the question of the intervention of the Spanish friars in the islands as parish priests ceases to be important.

When the Filipinos were advised that the Roman Pontiff would not formally and by contract agree to withdraw the friars as a condition of the purchase of the lands, Aglipay, a former Catholic priest, took advantage of the disappointment felt at the announcement to organize a schism and to found what he calls the "Independent Filipino Catholic Church."

Aglipay had been a priest rather favored

by the Spanish hierarchy. He had been made the grand vicar of the diocese of Nueva Segovia, of which Vigan is the head. When Aguinaldo, with his government, was at Malolos, and afterward at Tarlac, Aglipay appeared and acted as his chief religious adviser. He was called to Manila by the archbishop, and, declining to go, was excommunicated. Subsequently he was given a guerrilla command in Ilocos Norte, and as a guerrilla leader acquired a rather unenviable reputation for insubordination. His generalissimo, Tinio, issued an order (which I have seen) directing that he be seized and captured wherever found, and turned over to the military authorities for punishment as a bandit. However, he surrendered among others, and gave over his forces to the United States.

Popular hatred of the friars gave force to his movement, and he had the sympathy of many wealthy and educated Filipinos who declined to join his church and were not willing to leave the Roman communion, but whose dislike for the friars and their control aroused their opposition to the apparent course of Rome in this matter. The adherents of Aglipay came largely from the poorer people throughout the islands. The vicious and turbulent all joined the ranks; every demagogue and every disappointed politician who saw the initial rapid increase in the membership of the new church, joined it in order to get the benefit of its supposed political strength.

The use of the words "independent Filipino" in the name of the church was probably intended to secure popular support, though it was not an improper use of the words to describe such a schism. In this way it has occurred that politicians have made Aglipayism mean one thing in one place and another thing in another; and that while generally it may be said that the church is recruited from those who would join an insurrection if opportunity offered, and embraces most of those enrolled in the Nationalist party, whose platform favors immediate independence, there are many respectable followers of Aglipay, not Nationalists, who separated from the Roman Church chiefly on the basis of opposition to the friars. Aguinaldo was one of the first to enrol himself as a follower of Aglipay,

and published a letter advising Filipinos generally to do so.

Aglipay has installed himself as *Obispo Maximo* of the Independent Filipino Catholic Church, and has created fifteen or twenty bishops. He and his bishops have organized churches in various provinces. Of course the first business of the new church authorities is to secure church buildings and property, and they turn with longing eyes to the churches and parish houses heretofore used by the Roman Catholic Church. They maintain that these churches are really government property, and that therefore the people of the islands may, if they wish, properly take them from the authorities of the Roman Church and give them to the Independent Filipino Catholic Church. There are churches and chapels which have not been occupied as such by the Roman Catholic Church for four or five years, because of the inadequate number of priests. In some of these church and chapel buildings, with the consent of the townspeople, priests of the Aglipayan church have set up their worship. In other places, church buildings have been constructed of temporary materials.

Aglipay looks forward to the early independence of the islands: because, as he says, he expects that under a Filipino government all the property now held by the Roman Church in the islands will be properly appropriated to the benefit of the Independent Filipino Catholic Church, then to become the State Church. The possibility that confiscation of church property might follow the leaving of the islands by the Americans in the near future, may be judged somewhat by the action of the Aguinaldo government in confiscating the friar lands; though, of course, the feeling against the friars was much stronger than Aglipay could arouse against the Roman Church. This government in giving up control of the islands could require as a condition from the new government that no such confiscation of church lands should take place; but it is doubtful of how much avail a stipulation of this character would be, if courts organized under the new government were to hold that all the property in possession of the Roman Church in the islands were really government property. But would not the majority of good Roman Catholics among

the people prevent such proceedings in case of Philippine independence? I do not know. It is possible. The difficulty with the Filipino people, however, has heretofore been that when the guiding and restraining hand of Spain or the United States has been withdrawn, it has been the violent and the extremists who have come to the front and seized the helm.

Let us examine somewhat more in detail what this question of the title of the parish churches and convento is.

Under the Concordat with Spain, Spain, by reason of the control of church matters which was given her, assumed the obligation to construct the churches and conventos and to pay the priests a yearly stipend. As we have already seen, the parish priest, who was usually a friar, had absolute control over the people and parish where he lived. He induced the people to contribute material and work to the construction of the church, to the building of the parish house or convento, and the laying out of the cemetery. He selected his site in the most prominent place in the town, usually upon the public square. The title in the site was either in the municipality itself or in the central government of Spain as the Crown land. The close union of Church and State made it unnecessary to procure a formal patent from the State to the Church, and so it is that many of the churches stand upon what the records show to be public property. Now, in towns in which a majority of the people belong to the Aglipayan church (and there are such towns), it is quite natural that they should think that the church, convento and cemetery belong to the municipality, and so should be used as desired by the majority of the people of the municipality. In some instances, the native parish priest himself has deserted the Roman communion and has joined the Aglipayan church. In such cases the priest has simply turned over to the municipality the possession of the church, convento and cemetery, and received it back as a priest of the Aglipayan church at the instance of the people of the municipality.

Personally, as a lawyer, I am convinced that in most cases the churches, conventos and cemeteries belong, not to the people of the municipality or to the municipality,

but to the Roman Catholics of the parish; that they were given to be used by the Roman Catholics of the parish for Roman Catholic worship, for the residence of the Roman Catholic priest, and for the interment of Roman Catholics; that this was a trust which required, if completely executed, that the title should be, according to canon law, in the bishop of the diocese; and that, therefore, the Roman Catholic Church is entitled to possession, through its priests, for the benefit of the Catholics of the parish. This opinion of mine is founded on an official opinion given by the Solicitor-General, a Filipino lawyer of the highest ability; but it, of course, can not control the decisions of the courts when their opinion is invoked upon the issue; and what their opinion is can be authoritatively settled only by suits brought and decided; for this is a question which, because of its importance, might very well be carried through the Supreme Court of the islands to the Supreme Court of the United States.

The Executive has been powerless to prevent a change of possession where that change of possession was peaceable and effected without violence or disturbance of the peace. The only recourse for the Roman Church in such cases is to the courts. Both sides have avoided the courts on the ground that it would be expensive to go to them, and have looked to the Executive to assist them. Much feeling exists over these questions of property; and we find that good, conscientious Catholics, including some of the American bishops in the Philippines, insist that it is the business of the Executive to determine in advance the question of title or rightful possession and to turn the Aglipayans out. Such a course would involve the Executive in all sorts of difficulties, and is contrary to our principles of judicature, in that it would be taking from the municipalities, without due process of law, something of which they were in possession. It is said that because municipalities are merely the arm of the central government, and because, as the Executive ought to know, the municipalities have no title to the property, it is his business as the executive and superior of the municipalities to order them out of

possession. But the difficulty here is that under the Treaty of Paris the property of the municipality, as well as the property of the Religious Orders, is declared to be inviolate by the central government; and it would, therefore, savor of most arbitrary action were the governor to declare the title in advance and direct the municipality to give up possession. In other words, the municipality in such action is to be treated as a quasi-citizen and as having property rights over which the central government has no arbitrary control.

The Philippine government is now engaged in preparing for the establishment of a special tribunal which shall go through the provinces and consider all the questions arising from the churches and conventos and cemeteries, decide the same, and place the judgments in the hands of the Executive and have them executed. In this way a burning question, and one which is likely to involve a great deal of bitterness and perhaps disturb the public peace, can be disposed of with least friction, with least expense, with greatest speed, and with a due regard to everybody's rights.

Archbishop Guidi adopted the policy, which I can not but think is the wise one, of accepting the resignation of the Spanish archbishop and bishops who had formed the hierarchy in the Philippine Islands, and all of whom were friars; and appointing in their places one Filipino bishop, an American archbishop of Manila, and three American bishops. I speak with considerable knowledge when I say that the work which these prelates will have to perform in order that they may be successful will require an immense amount of patience, charity, self-sacrifice, self-restraint and hard work; but ultimately the reward for their labors will come, and when it comes will be amply worth all the effort. I sincerely hope that the coming of the Catholic bishops means the gradual increase of the number of American priests who may be induced to take parishes in the islands, and to instruct the native clergy, both by precept and example, in what constitutes a model priest of the Roman Catholic Church. The elevation of the priesthood in those islands means much for the elevation of the people. The American priests are used to free government, to a separation

of Church and State, and to a church independent of political control and political manipulation.

I am not a Catholic, and as a member of the government I have no right to favor one sect or denomination more than another; but I have a deep interest in the welfare of the Philippine Islands, as anyone charged with the civil government of them must have. And when I know that a majority of the people there are sincere Roman Catholics, anything which tends to elevate them in their church relation is, I must think, for the benefit of the government and the welfare of the people at large.

There are Protestant missionaries in the islands. They have done excellent work. They have conducted themselves with the utmost propriety and tact; and there has been very little, if any, conflict between them and the Roman Catholics. If anyone is interested in the local differences growing out of the presence in the islands of the Roman Catholics, the Aglipayans and the Protestants, which have been brought to the attention of the Executive of the islands for action, he can find a full account of them as an appendix to the report of the civil governor of the islands for 1903. There is work enough in the Philippines for all denominations. The schools and charities which all denominations are projecting will accomplish much for the benefit of those aided; and the Christian competition—if I may properly use such a term—among the denominations in doing good will furnish the strongest motive for the maintenance of a high standard of life, character and works among all the clergy, and so promote the general welfare.

One subject I must touch upon before I close, and that is the public schools and the teaching of religion. Under the limitations of the constitution and the instructions of President McKinley requiring us to keep Church and State separate, we could not expend the public money for the teaching of religion; but we provided in the school law that at the instance of the parents of the children, for a certain time each week, the schoolhouse could be occupied for the teaching of religion by the minister of any church established in the town, or by anyone designated by him. I am glad to say that

this provision is working satisfactorily. In many towns, by arrangement, the public schools have their sessions in the morning and the catechism schools are held in the churches in the afternoon.

The Roman Catholics of this country and the Philippines have, not unnaturally, felt sensitive over the fact that a considerable majority of the American schoolteachers were Protestants. This arose from the simple fact that the number of Protestant teachers disengaged and able to go to the Philippines was very much greater than Catholic teachers so situated. However, it must not be forgotten that all Filipino teachers—three thousand in number, and more than three times as many as the American teachers—are Catholics. Naturally, the Filipino teachers come much nearer to the children of the primary school than do the American teachers. Again, we have imposed the severest penalty upon any teacher found trying to proselyte or to teach children ideas in favor of one religion or against another. The Secretary of Public Instruction and the Superintendent of Schools in Manila are both Roman Catholics, so that it is unlikely that any discrimination against their religion will be permitted in the school system. The American teachers in the Philippines are of necessity temporary. The ultimate object of the public school system is to secure ten or fifteen thousand Filipino teachers who will be able to teach all branches in English. They certainly are not likely to be prejudiced against the Catholic Church.

Of course, it is the duty of this government, and all acting under it, to treat every denomination with strict impartiality, and to secure the utmost freedom of religious worship for all.

It is natural that a good Catholic without government responsibility should hold Aglipay and his followers in abhorrence as apostates from the true Church as he believes it; and should view with little patience governmental recognition of them as a new church entitled to as much protection—when they do not violate the law or the rights of others—as either the Roman Catholic or the Protestant denomination. But neither the civil government under American principles of freedom of religion, nor any

officer thereof, whatever may be his religious predilections, can examine into the creed or history of a church, or determine its virtues or shortcomings, but must secure its members in their right to worship God as they choose, so long as they keep within the laws and violate no one's rights. Of course where the government owes money or is under any other legal obligation to a church, it may properly facilitate the negotiation of a settlement and the payment of the money or the performance of its obligation from the proper motive not only of doing justice but also of generally aiding those institutions which make for the moral and religious elevation of the people. On this ground, and because of the danger of the disturbance of the peace from such controversy, it may properly provide special judicial tribunals for suits between churches over property. It is a mistake to suppose that the American government is opposed to the success and prosperity of churches. It favors their progress; it exempts them from taxation; it protects their worship from disturbance; it passes laws for their legal incorporation. But it can not discriminate in favor of one or against another. It must treat all alike. It is exceedingly difficult, however, in the heat of religious controversy between sects to convince both sides that the course of the government is free from favor to either party. We have not escaped criticism, first from one side and then the other, in the Philippines; but a perusal of the record of each controversy, contained in the Governor's report for 1903, already referred to, will show that the government has attempted to pursue the middle line, and has fairly well succeeded.

In closing this long and somewhat desultory discussion, I can not refrain from expressing my gratification that, on the whole, the Administration in this country has found the utmost liberality of view among American Catholics and Protestants alike in the manner in which its efforts to solve these delicate religious questions have been received and commented on. While there has been some bitter condemnation of the course taken it seemed to come only from extremists on one side or the other, and was not shared in, I think, by the great body of Catholics and Protestants. It speaks

volumes for the religious tolerance of the present day that the motives of the Administration in sending an agent to Rome for negotiation were not generally misconstrued, and that the result of that negotiation has met with the general and intelligent approval of all denominations. I do not think that such a result would have been possible in this nation thirty years ago, or that a similar tolerance and liberality could be found to exist between different religious denominations of any other country.

Varsity Verse.

THE UNFAITHFUL PYRRHA.

(Horace. Odes I., 5.)

WHO can the dainty stripling be,
Perfumed with scent of roses sweet,
Pyrrha, that in thy bower courts thee?
For whom dost twine thy ringlets neat?

Alas! how oft shall he lament
His adverse gods and broken trust;
Thou now deceivest him, innocent,
But soon come storms with wave and gust.

He now adores thee true as gold,
Expects thee always fancy-free
And ever loving, never cold;
Untaught in women's wiles is he.

Ah, luckless those you hold, coquette;
But I—the temple shows my plate,
And near it hang my garments wet
Which I to Neptune consecrate.

P. J. F.

LULLABY.

Rest, my baby rest,
Glowing is the west,
To and fro
Swinging go
In your cradle-nest.
Soft as summer's dew
Comes your slumber true,
Rest, rest,
Angels blest
Fashion dreams for you.
Wake not, baby bright,
Till the east is light;
Silent sleep,
Peaceful keep
Through the starry night.

E. P. B.

Enjoyment of Life.

HENRY M. KEMPER, '05.

(Horace, Odes II., 3.)

O DELLIUS! since thou art soon to die,
 Be sure to keep thy mind unruffled e'en
 In troubled times; in golden days deny
 Thyself unbounded joy and stay serene.
 Alike if thou shalt live in dolefulness
 Or feast thyself in grassy nook reclined
 At ease through days of unmarred blissfulness,
 With choicest wine in inmost vault confined.
 Pray tell me why the heaven-kissing pine
 And hoary poplar love to interlace
 Their boughs in tempting shade? why streams design
 Their rippled course down winding rills apace?
 Send hither for thy ointments, for thy wine
 And transient flowers of the charming rose,
 While age and fortune and the gloomy twine
 Of Sisters Three nor check nor interpose.
 Thou must depart thy many pasture lands,
 Thy home and farm that yellow Tiber laves;
 And all thy hoarded wealth in thine heir's hands
 Will pass, to gratify whate'er he craves.
 It matters not if wealthy thou wert born
 Of olden Inachus, or indigent
 Of lowest clan; thou linger'st here forlorn,
 A prey to ruthless Pluto's government.
 We all are doomed to one same end; our fate
 Is shaken in an urn, and late or soon
 Will issue forth embarking us, dead freight,
 On Charon's boat—the last of mortal's boon.

The Emperor's Ghost.

EDWARD FINNEGAN.

Rome was resting peacefully after the close of a busy day. The long, narrow streets still showed traces of the heavy traffic that had been carried on from an early hour. Here and there a group of short-skirted slaves were cleaning the thoroughfares, and only a few hours remained before the din of the populace would be heard again. The Tiber crawled along quietly, and even in the moonlight its water appeared yellowish and weird. The

occasional hoot of some nocturnal animal was an ill omen. Could it be that once more the regal city was to hear the tramp of martial columns or the yells of barbaric bands? Were the strokes of pickaxes and pikes to be the tocsin that should cause every Roman heart to grow brave? But why these alarming thoughts? After all it was only the cry of some bird foraging, perhaps, for food.

On the Palatine the imperial palace appeared in the bright moonlight like an airy castle of a celestial spirit. The white, polished marble took on the sheen of silver. No movement of guards or noise of servants broke the calm which hung around the mansion and the outstretching parks. Like the city that lay at its feet, the Palatine was keeping the quiet vigil of the morrow's dawn.

Within the palace, however, this peacefulness had been suddenly broken by a servant's cry. Along the lengthy hallway that pierced the numerous apartments, dim figures were hastening to a small group of servants from whose agitated discussion one might have inferred that something serious had happened. Had the aged emperor been taken sick? Nerva had shown true love for his country by many a hard battle fought in the Senate; and now that his labors had won him Cæsar's crown, the future seemed full of promise. What ruin to himself if some unforeseen accident should happen! What a shock to his party who expected to see a complete revolution in state affairs! If death should snatch the emperor all Rome would be shaken, for Nerva was the favorite of more than one faction. A few words spoken by an old servant explained the cause of the midnight alarm—"The emperor is dead."

A servant had passed Nerva's study on his way to the domestic apartment. The door of the room stood half-way open. Only a circular alcove was visible within. The windows of this were partly curtained with rich silk. A cool breeze floated in through the open windows, while a burst of light from the moon fell slantwise into the darkness and vaguely illumined the study. As the servant passed he saw in the dim moonlight the outline of a robed figure, the white head strangely contrasting with the purple mantle. Astonished the servant

entered the room. Advanced age had forced the emperor to regular hours. Had sleep overtaken him as he sat in the cool breeze and watched the city of the Cæsars—his city—repose in restful slumbers? The thought of sudden illness caused the servant to break the silence which reigned.

"My venerable master," he said softly, "the hour is late, almost the first watch."

The silken robe rustled as the night air touched it but no response was heard.

"Kind master," again the servant said, "why sittest thou alone, so still, so pale? Art thou ill?"

A depressing silence followed, which played upon the servant's nerves with notable effect.

Approaching closer to the figure, the servant again asked concerning his master's health. No answer, however, came to the soliciting enquiry. With unsteady step the frightened servant moved toward the window. The moonlight now came and went at intervals, and as the servant neared the figure a cloud hid the moon. Alone in what he thought might be a chamber of death, the darkness almost overwhelmed him. With a nervous hand he touched the purple robe and then gently pulled it; but no movement of the form before him was detected. He stepped closer and passed his hand across the face. With a cry of horror he rushed to the door. How cold that touch! How rigid those features! The domestic's cries soon brought together a crowd of brother-servants. Incoherently the details of the terrible story were told—the unanswered inquiries, the pale countenance, the cold, clammy face.

To every part of the palace the servant's words were carried by the frightened domestics as they hurried about, awakening and summoning the guards. Soon the Palatine resembled a besieged stronghold. Outside, the royal guards were stationed with strict orders not to permit an entrance or exit to anyone, while the servants were commanded to search every room. Hardly had the commands been given when a shriek was heard that caused the blood to grow cold in every vein and the turmoil to give way to silence. Servants huddled together and guards drew their swords. Far down the hall the outline of

a white figure became more and more distinct. Tall, thin, spectral-like, wrapt in a long white robe, the apparition moved slowly and majestically. No word was spoken, no challenge offered. Could it be that the emperor's spirit had come back to unfold the mystery? Half-way down the hall the ghostly image stopped. Then a voice, deep and clear, rang out and sent a thrill of terror through everyone. Truly that figure, that voice, could be none but the emperor's.

"In the name of Cæsar what means this uproar that drives me from my rest?" The words came distinctly. "Disclose to me the intent of this night's disturbance or the burst of morrow's sun shall light the way to Hades for ye all."

"'Tis the emperor! Nerva still lives!" cried the guards.

All faces turned to the servant who had given the first alarm. Trembling with fright the servant gasped out:

"'Tis Nerva's ghost! Follow me and behold the dead body of the emperor!"

Torches were quickly lifted from their sockets, and the servants, leaving the spectre behind, filed one by one into the study. A death-like hush hung over all. The moon was hidden. The draperies waved to and fro like the movements of spirits. The ivory statues along the walls appeared like so many death sentinels. The flicker of the torches caused shadows to dance about ominously. There before the open window was the purple-robed figure, upright and motionless. No one dared approach, for it was evident to all that some foul deed had been perpetrated. The creak of sandals and the swish of garments dragging on the polished floor broke the silence. The spectre entered the room. How like the emperor was the wrinkled face, the hoary hair, the piercing eyes. Had Nerva's ghost entered to seek revenge? Softly the white-clad object passed across the room to the figure in purple. Breathlessly the servants watched every movement. Bending over the purple robe the spectre unfastened the clasps. The moonlight came through the window. The robe dropped to the floor. There before all the white-clad emperor pointed out his princely form carved in marble.

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—At the head of this column appear the names of those students who have won the right to staff-membership by their literary contributions to the past few issues of the SCHOLASTIC. The staff is not yet complete, and any student whose work stamps him as worthy of admission to the Board of Editors and who is willing to become a regular contributor, may experience the gratification—if it is such—of occupying an editorial chair. The SCHOLASTIC has held for years an enviable reputation among college publications, and the editors of the present year must endeavor to equal the high standard set for them by previous staffs. To accomplish this purpose it is necessary that the members should work in harmony and that assignments be executed faithfully and regularly. The list of names comprising the staff should serve as a guarantee that the SCHOLASTIC will live up to the reputation it has acquired and merit the attention and approval of its readers.

—The annual retreat for the students will be opened this evening by the Reverend L. Sullivan, C. S. P., of Washington, D. C. No eulogy need be paid the well-known Paulist by us. We can best show our deep appreciation of his efforts by paying proper attention to his useful instructions, and by a serious disposition during the

retreat. For without the hearty co-operation of the student body little fruit can be gathered. We are called upon to be serious and meditative for three days in the year; and surely no one can conscientiously say that he is then asked to give an exorbitant amount of attention to his spiritual welfare. Let us place our trivial and thoughtless actions aside for a few days, and enter earnestly into the spirit of the retreat. If we do this we may feel assured that when the retreat closes on Tuesday afternoon we shall feel better and nobler than before.

—Familiarity may not always breed contempt, but it almost invariably lethargizes interest and impairs appreciation. Daily contact with the most excellent persons or things is very apt to engender undervaluation of their merits; and we frequently accept as a mere matter of course qualities and attributes that are distinctly *out* of the ordinary course, and are in point of fact truly remarkable. In all such cases the estimate of a competent stranger is likely to prove far truer and juster than is our own. A striking instance, of local interest to residents of Notre Dame, is the Rt. Rev. Dom Gasquet's encomium of Bishops' Memorial Hall, and his glowing tribute to its founder and curator, Professor James Edwards.

While all our readers are probably aware, in a general way, that Professor Edwards is an indefatigable collector of episcopal relics, souvenirs, books, manuscripts, letters, documents, vestments, portraits,—everything relative to the history of the Church in the United States—comparatively few perhaps will learn without surprise that in Bishops' Memorial Hall he has accumulated a collection which the learned Benedictine, recently our guest, pronounces 'really marvellous,' 'invaluable,' 'far more extensive than most similar collections,' 'a work that can not be done again,' and 'one that in this line of endeavor ensures Notre Dame's pre-eminence for all time.' "Approbation from Sir Hubert Stanley is praise indeed," and we cordially congratulate both the University and Professor Edwards on the appreciative words of the Rt. Rev. Abbot.

Dom Gasquet and His Lectures.

(Concluded.) *

The last lecture of the series given by Dom Gasquet had for its subject, "The Relations between England and the Papacy in the Thirteenth Century." After commenting on the difficulty of making impartial historical inquiry, the lecturer declared that especially with regard to the present subject it was the tendency of Protestants to exaggerate and of Catholics to minimize the variances that existed between England and the Holy See during the thirteenth century. It was Dom Gasquet's purpose to state these differences exactly as they were. At the death of King John in 1216, England was a papal fief, paying tribute to Rome. The suzerainty of the Pope over the land did not come about through the wish of the people; the fact is, the whole thing was a political move on the part of John to defend himself against the people. With the boy-king, Henry III., on the throne and the papal legate as his chief adviser, the Pope may be said to have practically governed England. This was a matter purely political, and the Pope's position was distasteful to clergy and people alike. The plans Honorius III. had devised for the taxation of the Church in England met with general opposition when they were made known to the public by the Papal Nuncio in 1226. The efforts of Gregory IX. to collect the tax also were in disfavor, and there now rose in England a strong national movement against the holding of benefices by foreigners, for the people declared the Pope's legate was robbing them to enrich Rome. While we deplore this abuse of those times, namely, that the popes should bestow benefices as rewards for services rendered to themselves, nevertheless, we must admit it to be the fact. The Council of Lyons in 1248 gave Henry occasion to protest against the yearly payment of so many thousand marks of English money to Rome and to Italians. It is plain to see that whatever dissatisfac-

* In the report of the second lecture last week the sentence, "No children had blessed her union with Henry," should have read, "No male heir had survived, etc." Katherine had three sons who never reached maturity, and one daughter, the Princess Mary, later queen.

tion there was it was not directed against the spiritual authority of the Pope. On the initiative of John and in spite of the objections of clergy and people the Pope had acquired suzerainty over England. Discontent arose from the Holy See's plans in matters pecuniary and from the papal manner of apportioning benefices. There was no question of Rome's authority in spiritual matters but only in temporal.
C. L. O'D.

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In addition to the regular course of lectures given at the University, Dom Gasquet favored the Seminarians with three lectures in their reading-room. The first lecture he termed rather an informal talk, as he purposed only to give an account of how he came to be engaged in historical work.

About twenty one years ago, Dom Gasquet said, his health broke down. The doctors at Downside, where he was rector of a college and professor of theology, gave him but a few months to live. He was sent to London to receive medical attention, and while there much of the time was his own. He feared, he said, having always lived a very active life, that if he gave up work entirely and turned his face to the wall he really would die within the allotted six months. Since he had always had a great love for history, Dom Gasquet began to visit the London museum and to spend his day reading the old manuscripts and documents that have since cast new light on so many facts of history.

In the evening, on his way back from the museum, he was accustomed to call upon Cardinal Manning and chat for a time with him. The Cardinal took great interest in the work the Benedictine Father was doing, though he tried to discourage him from investigating the case of the "monks of old." He wrote to the Pope, however, suggesting that Dom Gasquet be made continue his researches in history. Pope Leo acted on the suggestion of Cardinal Manning, and thus historical research became Dom Gasquet's life-work.

The Father Abbot told some interesting stories about the reading of old manuscript, and related humorous mistakes made in translation by those who were not familiar with Latin abbreviations.
E. P. B.

The second visit of Dom Gasquet to Holy Cross Hall was the occasion of another informal talk, as he called it. This time he related the share he had in the settlement of the difficulty of Anglican orders.

A few years ago the Church of England proposed to hold a Pan-Anglican synod that should resemble as much as possible a general council. The bishops from England, America, Australia, etc., were to meet, and they naturally desired some kind of recognition from other "branches" (as they put it) of the Church Catholic. They consulted Pope Leo XIII., and by making a partisan presentation of their case obtained his promise to write a letter inviting the Anglican archbishops to make their submission to Rome. Dom Gasquet was in England at the time and knew the real facts of the case: how eagerly they desired the Pope's letter and how much amusement they would have over the rebuff that was sure to follow for the Holy Father. He wrote to the Pope telling him how things actually stood, warning him that the letter would be a serious mistake. The Pope summoned Dom Gasquet to Rome where he found the Holy Father somewhat incensed against the English Catholics for what appeared a want of charity toward their Anglican brothers. He asked Dom Gasquet to make a thorough investigation of the question of Anglican orders. Dom Gasquet consented to do this on condition that he should be allowed to examine all the original documents, not excepting those of the Holy Office which nobody except members of that congregation were ever permitted to see. The Pope gave a written order to this effect, but Father Gasquet met with much difficulty with the authorities of the Holy Office before they finally gave him access to the papers.

He found that long before, Cardinal Pole had sent an embassy to Julius III. regarding this same question, and he thought that if he could find the documents relating to this embassy his work would be accomplished. Julius III. had died before the embassy arrived, and Paul IV. succeeded him. In the fifty second volume relating to this Pope's reign he discovered the very document he was looking for in the shape of a bull which proclaimed that all orders conferred according to the new Anglican formula were

invalid. A little later he found the brief written in explanation of this bull, and it confirmed the decree of the bull.

These documents were published in a Roman paper, and were considered conclusive until the objection was raised that there was no trace of any such documents in England. This was a difficulty, and Dom Gasquet did not find the solution of it for some time. On his way back to England he stopped off at Douai to examine a couple of volumes of important documents dealing with the Church in England that had been preserved in the Benedictine monastery there. After a short search he was delighted at finding the exact likeness of the bull he had discovered at Rome. His work was done. The question proved from this evidence to be not an historical but a purely theological one. The question was soon after decided at Rome against the validity of Anglican orders. C. J. H.

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The third lecture given by Dom Gasquet at the seminary might be called a continuation of, or a supplement to, the one reported last week, "Some Facts about the Reformation."

Mr. Hutton, an English professor and Fellow of Cambridge, after making what he deemed a thorough study of the Reformation in England, has arrived at five remarkable conclusions, which are:

1. That the English Reformation was utterly different from any other reformation.
2. That it spread over a period of about two hundred years, from 1485 to 1662.
3. That the divorce question of Henry VIII. had little to do with it.
4. That it was inevitable and popular.
5. That Wycliff's works were a source of doctrine.

It is worth while to examine into the correctness of these conclusions, especially because Mr. Hutton is looked upon as an authority by a large number of people.

With regard to the first conclusion, it may be said, that while the reformation in each country on the continent differed in many respects from the reformation in every other country, and that in England also it took on peculiar phases, yet it is not by any means true that it was utterly different from the religious revolutions going on in the other countries. Utterly

is too strong a word; the movement in England was like that on the continent in the two most essential particulars—the rejection of papal authority and the abolition of the Mass.

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The truth regarding the second conclusion is that the Reformation was an accomplished fact within about twenty years. Elizabeth's reign was the real Reformation period, and Elizabeth's church is the present Anglican church.

The third and fourth conclusions are refuted by Dr. James Gairdner who asserts that Henry's divorce was indissolubly connected with the beginning of the Reformation as cause to effect. He states further that it was not a popular movement, and was not in any sense an outgrowth of Lollardism, all traces of which had vanished from England sixty years before the Reformation began. It has now been proven beyond a doubt that Lutheran principles were the chief sources of doctrine for English reformers.

At the death of Queen Mary, Elizabeth was the only heir of Henry VIII. Within a week after her accession she was received by the Catholic prelates. Men were divided as to whether she had any religious convictions, but all parties accepted her as queen. It has been asserted over and over again that the Church refused to acknowledge Elizabeth queen by reason of the invalidity of Henry VIII's marriage with her mother, Anne Boleyn. The fact is that but a few weeks after she ascended the throne, Pope Paul IV. expressed himself willing to acknowledge her queen as soon as she should acquaint him of her accession.

Elizabeth made Lord Cecil her chief adviser. A committee was formed within the committee which planned in secret for the alteration of religion. On January 15, 1559, the day of her coronation, Elizabeth attended Mass and took the usual oath. At the opening of Parliament the sermon was preached by a well-known Protestant. On February 9, the Act of Supremacy was introduced into the Lower House, and after continuous discussion was passed April 29. In the House of Lords the fight was harder; the bishops stood out against it. Yet it became a law March 22, 1559. The Calvinistic prayer-book of 1552 was adopted by her advisers. Thus, says the Protestant historian, Maitland, "A radical change had been made against the protest of the bishops and the universities." W. A. B.

Athletic Notes.

NOTRE DAME, 17; O. M. U., 5.

Injuries to several of our star players forced Coach Salmon to send in an entirely new line-up at Columbus last Saturday, but the new men made good with a vengeance, and soundly trounced the much-touted Ohio Medical University team for the fourth time in as many years. Notwithstanding the changes in our line-up the team-work was excellent, and to this fact a great deal of credit for the victory is due, as the weight and condition of players was certainly with the Ohio eleven. Funk played his first full Varsity game at tackle in Fansler's place, and he proved a find. Besides kicking two goals, he put up a clever defensive game and completely outplayed his man. In the second half further injuries to our backs compelled quarterback Silver to use linemen to run with the ball, and Beacom, running from guard's position, made a number of large gains. Fansler at end nipped a number of promising end runs in the bud, and also did well on offensive work.

O. M. U. made a desperate effort to atone for their three previous defeats at our hands, and at times resorted to questionable tactics to gain their end, but our backs were too much for them. Early in the game Francis, the Medic full-back, who keeps the wolf from his door by playing football when not working for the Hocking Valley RR. as a fireman, edified (?) the spectators by an exhibition of his prowess as an exponent of the manly art, but he was immediately banished to the side-lines. This and the use of twelve men in the line-up by Ohio several times during the game were unpleasant features; but the boys from Notre Dame easily conquered their opponents, and left the field with the sympathy of most of the spectators with them.

THE GAME.

Francis kicked off to Waldorf who returned the ball 10. Gains by Guthrie, Bracken and Waldorf soon had it on the Medic 40-yard line. Here we lost it on downs, and then for about 10 minutes it was a case of see-saw up and down the field. Finally a

65-yard punt by Draper and a fine run of 35 yards by Coad brought the ball near the Medics' goal. Guthrie made up most of the remaining ground on his attempt, and then Draper was pushed over for the first score after 18 minutes of play. The rest of the half resulted in an even break, the half ending with the ball in the Medics' possession near our 40-yard line.

The second half saw the Medic line pounded to splinters by our backs, with an occasional aid from "Pat." Much credit must be given Donovan and Murphy for the big holes opened in the Ohio line, through which our men plunged. Donovan is playing a fine guard position this year and is proving a capable mate for Beacom. The Medics' score came after Captain Shaughnessy had been injured, and was the result of a couple of lucky end runs. Silver was badly hurt just before the call of time by a kick in the breast, received when downing Farson after a run. Keefe, who went in for "Shag," had no chances to distinguish himself but played a fair game. The line-up:

| Ohio Medical | | Notre Dame |
|------------------|-------|-------------------|
| Cann | L. E. | Shaughnessy-Keefe |
| Hess | L. T. | Funk |
| Kelso | L. G. | Donovan |
| Davitt | C. | Sheehan |
| Thompson | R. G. | Beacom |
| Murray | R. T. | Murphy |
| Callahan-Pearse | R. E. | Fansler |
| Farson | Q. B. | Coad-Silver |
| Johnson-Callahan | R. H. | Bracken |
| Loyd | L. H. | Guthrie |
| Mace-Francis | F. B. | Draper-Waldorf |

Touchdowns—Draper, Beacom (2), Loyd. Goal from touchdown—Funk, 2. Umpire—H. E. Studebaker, DePauw. Referee—G. A. Gaston, Cleveland. Head linesman—E. G. Horton, Cornell. Time of halves—Twenty-five minutes.

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Guthrie, Bracken and Shaughnessy were steady ground gainers. Guthrie played his usual consistent game, while Bracken showed the best form he has exhibited this year and did well both on defense and offense.

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The injury to Shaughnessy was a dislocated collar bone and now Trainer Holland has "Shag," Healy, McNerney, Church, Silver and Sheehan in his charge. It is doubtful if the first three will be in the game again before Thanksgiving, if then.

This is certainly our unlucky year—for injuries at least. Wonder where the hoodoo is?

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Head Coach McStagg Brennan spent the week with his "All-Star" Corby team in perfecting a new play called the "Canuck double jump on the water bucket," which he expects to use against the Minims. Vanderboom Grey, the sponging half-back, reported for practice, and if Captain Ghost McCaffrey learns the new set of signals which are being translated by Hon. A. Ill from German into Volapuk, the chances of a victory for the Stars will be bright.

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The Fall Meet, which took place Founder's Day, brought out a small number of entries, but the work of several of the men was very gratifying to Coach Holland. Murray, a new man from Warren Academy, ran two pretty races in the distance runs, while Coad, Kasper and Prior made fair time in the sprints. Dan O'Connor was the star of the meet, however, getting three firsts and a second. His former high-jump record was broken when he cleared 5 feet 7½. Draper competed but was in poor condition, his throw of 39 feet 5 inches in the shot put being over a foot behind O'Connor's mark. The summary:

40-yard—Coad, 1st; O'Connor, 2d; Draper, 3d; Time, .4 4-5.

220-yard—Prior, 1st; Holliday, 2d; Kasper, 3d; Time, 25 seconds.

440-yard—Kasper, 1st; McGuire, 2d; Welch, 3d; Time, 57 seconds.

880-yard run—Murray, 1st; Welch, 2d; Powers, 3d; Time, 2.16.

1-mile run—Welch, 1st; Murray, 2d; Time, 4.44 2-5.

High Jump—O'Connor, 1st; Prior, 2d; Height, 5 feet 7½ inches.

Shot-Put—O'Connor, 1st; Salmon, 2d; Draper, 3d. 40 feet 8 inches.

40-yard hurdles—O'Connor, 1st; Draper, 2d; Prior, 3d. 5 2-5.

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J. Fred Powers, our famous track-team leader, who won the all-around athletic championship of America in 1901, was a visitor at Notre Dame last week. Phil O'Neill, our old Varsity catcher, was also here for a few days. "Peaches" caught for the Cincinnati National League team last year.

Bro. Vital of Carroll Hall has put a football team in the field this fall which bids fair to rival the record made by his baseball team of last spring. So far this year they have tied Heyl's eleven, which claimed the championship of the yard, and last week they defeated a team from South Bend, 6 to 5, after a stubborn contest. Mahony, Diersson and Beers did the best work for the Juniors.

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"Eckie" Wagner and Dan O'Connor are working their men hard in preparation for the annual Corby-Sorin game. The Sorin back field, O'Connor, Opfergelt and O'Neill, looks pretty good, but Corby has a number of Inter-Hall stars, and when the game is played, which we hope will be soon, there will surely be "big doings."

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St. Joseph's Hall lost their first game of the year last week when the ex-Junior team took them into camp to the tune of 8 to 0. Both scores made by the winners came as the result of fumbles, but the line bucking of Hartzel, Coons and the McDermotts was too much for the men under Captain Zink. St. Joseph's Hall will open the Inter-Hall season with Sorin or Corby Hall this week. The race this year will be a three-cornered one, as Brownson will have no team in the field, although they have elected a manager and a captain.

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Dan O'Connor was the highest individual point winner in the track meet. He secured three first prizes and one second.

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From California, the home of Rose, Plaw, and other stars in the athletic world, comes a story of a new "phenom." This new star, Fred Moulens by name, is a nineteen year old boy who lost his right leg some years ago. Notwithstanding this handicap he is a member of the track team of the Lick School of California and has a record of 10 feet 10 inches in the pole vault and another of 2.02 in the half-mile run. At present he is playing on the school football team and is making a record as a punter. "Wahoo!"

ROBERT R. CLARKE.

Personals.

—The friends of George Gormley, a graduate of the classical course and a member of the class of 1904, will learn with much pleasure that he has entered St. Francis Seminary, Milwaukee, Wis. The best of luck is wished George by all his old friends at Notre Dame.

—The old friends of Mr. C. J. Stubbs, A. B. '88, will be pleased to learn that he and his brother James constitute a prosperous law firm in Galveston, Texas. Mr. Stubbs while a student here was a member of the University Guards, having discharged the duties of first Lieutenant in Co. A.

—It is with deep sorrow that we chronicle the death of the father of one of Notre Dame's former students, Francis E. Bouza of Tyndall, S. D. Mr. Bouza's whole life was characterized by his many charitable and benevolent acts. His great energy and public spirit were the foundation of the many honors that were heaped on him during his career. The SCHOLASTIC wishes to extend its sympathy to the bereaved family.

—Cards are out announcing the engagement of Mr. Joseph E. Corby to Miss Jeanne L. Jung of New Orleans, La. The wedding took place in that city at the Church of the Immaculate Conception on Oct. 19. Mr. Corby was a student at the University from '94 to '98. His old friends will take great pleasure in hearing this and will join the SCHOLASTIC in extending their hearty congratulations on this happy occasion.

—The faculty and students at large will read with much interest that Maurice F. Griffin, who last June received the degree of Litt B., has entered St. Bernard's Seminary at Rochester, N. Y. Griffin was for two years a member of the debating team which defeated Oberlin; and last year he won the Breen Oratorical Medal. We could not wish Maurice a more successful career than a continuation of the brilliant one he made for himself while here.

—Mr. Joseph J. Meyers (Law, '04) has decided to enter upon the practice of law in his native state, Iowa. With his earnestness, habits of industry and high sense of devotion to duty, he has excellent prospects and is sure to meet with success. He writes as follows from Des Moines:

MY DEAR COLONEL HOYNES:—I successfully passed the Iowa bar examination last week, and feel under great obligations to you for having done so, for the questions asked were carefully considered in the classroom at Notre Dame. I think that I was as well prepared as any of the fifty young men who applied for admission, for I noticed that among the number who failed were graduates of some of the crack Eastern schools.

Card of Sympathy.

We, on the part of the class of 1906, wish to express our heartfelt sympathy for our fellow class-man, Samuel J. Guerra, in the loss he has sustained by the recent death of his beloved father.

Nathan H. Silver
John B. O'Shea
Albert Kotte
Charles E. Rush
Anthony J. Stopper

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Whereas God in His infinite mercy has seen fit to call to his eternal reward the father of our fellow-student, Samuel J. Guerra, we on the part of the Latin-American students at Notre Dame, wish to express our sympathy for the family of the deceased in their bereavement.

Benjamin Enriquez
Ricardo A. Trevino
Virgilio Rayneri
Ignacio del Rio
Frederico Sarinana.

Local Items.

—Mr. Henry Canedo is receiving the congratulations of his college friends on the acquirement of a superb Eastern accent.

—Lost in front of the church or on Minim campus a diamond. Return to Ignacio Canedo, Room 50, Sorin Hall, and receive suitable reward.

—The burdens of the presidential campaign are already telling on Fansler. Day by day his correspondence increases, and even the assistance of his secretary, Mr. Voigt, can not relieve the tension of the situation.

—One of the features of the fall track meet of the Minims was the running of Cavanaugh in the 440. The little fellow ran a beautiful race, winning by a comfortable margin and in very fast time.

—The Minim campus is a scene of animated life these days. The little fellows enter into their games with a zest worthy of imitation. The Minim may be the smallest fellow in the place, but he is by no means the slowest.

—It is rumored that Bro. Leopold will be seen at a new stand next year. We sincerely hope that there is some truth in this, for the present store, although hallowed by old associations, is, to say the

least, unsightly and decidedly inconvenient.

—A thrilling serial entitled "The Tail of a Mule" has appeared in the *St. Louis Fibber*. There is a sweet love-story running through its pages; and the hero, a dashing Southerner named Kuntz, holds our admiration to the very end. It will soon be put in book-form by the well-known publishers, Robinson and Bosco of Louisville.

—The Senior Literary Society met October 19, and organized for the coming year. Mr. Reno, as instructor of the class, assumed the office of president, and in a short but forcible speech stated the purpose of the organization, also the nature of its work for the ensuing term. Mr. J. F. Shea was elected secretary, after which the president appointed a committee—on subjects—to be composed of Messrs. Maher, Boyle and Burke. The first debate was held Wednesday last, the question being: "Resolved, That Japan should receive the moral sympathy of the United States in her present conflict with Russia."

—Last Thursday there was accorded to the student body at Notre Dame a novel treat in the performance of the old morality play of "Everyman." This relic of the past has not lost the charm and power it must have possessed in the fifteenth century, when plays of its class exercised such a wholesome influence over the sympathetic heart and limited intelligence of the ordinary Saxon. And the lapse of years has apparently in nowise impaired it. Antiquity of itself has a special attraction for even the most commercial mind of the average American. In these days of intricate grouping, elaborate staging, and labored plot, with the moral of the whole none too obvious, it is especially refreshing and delightful to cast aside for a time the gauds and trappings of the modern drama and return to the simple and forceful action and acting of the old religious play. The English students had, on the day previous, attended an interesting and instructive lecture by the Rev. Father Cavanaugh on the "Early Religious Drama," and were thereby helped to a better appreciation of the morality play. The careful staging and sympathetic acting of the members of the company which presented the play at the University is, in a great measure, responsible for the favorable impression made upon the students. The characterization of "Everyman" by Mr. Magnus, and of "Cousin" by Miss Yuill, was especially commendable. It were far better that we have more of this kind of play, that we might be enabled to turn more frequently from the vain complexities of the modern dramatic production to the old "Morality" and get a fresh insight of simplicity and good taste.